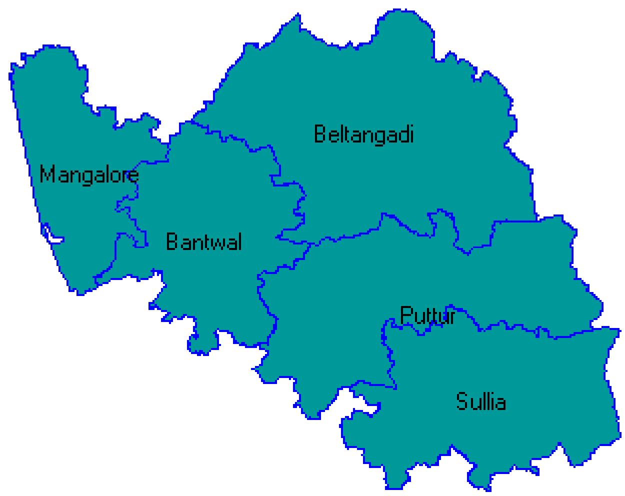
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Pilgrimage to Temples
In
Dakshina Kannada





By

Tamarapu Sampath Kumaran



About the Author:

Mr T Sampath Kumaran is a freelance writer. He regularly contributes articles on Management, Business, Ancient Temples, and Temple Architecture to many leading Dailies and Magazines.

His articles are popular in "The Young World section" of THE HINDU. His e-books on nature, environment and different cultures of people around the world are educative and of special interest to the young.
His e-books – Guide to 108 Divya Desams, Guide to 275 Siva Sthalams, The Path of Ramanuja, Guide to Kancheepuram and Hinduism in a nutshell have been well received in the religious circle. He was associated in the renovation and production of two Documentary films on Nava Tirupathi Temples, and Tirukkurungudi Temple in Tamilnadu.

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Introduction to Dakshina Kannada / SouthCanara.

Dakshina Kannada, also called South Canara, is a coastal district of the Karnataka state. It is bordered by the districts of Udupi to the north, Chikkamagaluru to the northeast, Hassan District to the east, Kodagu to the southeast, and Kasaragod in Kerala to the south. The Arabian Sea bounds it on the west. Mangalore is the capital and chief city of the district. There is also the good presence of mountainous region in the state, with tea and coffee plantations.





Dakshina Kannada and Udupi districts are often called Tulu Nadu, as Tulu is the majority language in the region. However, Tulu language and the people have been closely associated with Kannada language as Tulu itself has been written in Kannada script. Dakshina Kannada has a totally different culture and tradition compared to the rest of the state.



The worship of spirits – Bhuta Kola – is an integral part of this region.
Kambala, the traditional buffalo race is held during the harvest season.

Dakshin Kannada's pristine beauty and rich heritage cannot be adequately expounded by mere words. The district's sacred shrines and epigraphic monuments are renowned and commented on by noted historians.



One of the major art form of this region is Yakshagana, and is famous for its puppetry. A sort of a tiger dance – called Hulivesha – is done in Dussera in honour of Goddess Sharada.

Mangalore is known as a pilgrim center and boasts of many sacred temples Mangalore can be the starting point of the pilgrimage and many important centers – Mangala Devi temple, Kadri Manjunatha temple, KudroliGokarnatheswar temple, Kateel Durgaparameshwari temple, Udupi SriKrishna temple, Sree Kshetra Dharmasthala, Kukke Sri Subrahmanya temple, Kodiadka, Sowthadka temple, can be covered to reach back Mangalore.

Details of these pilgrimage centers are given below:

Sri Sharavu Sharabeshwara Sri Mahaganapathy Kshetra

This is a famous ancient temple located in Hampanakatte, Mangalore. Sharabeshwara and Mahaganapathy are the principal deities in the temple. There is a temple tank called 'Sharatheerthah





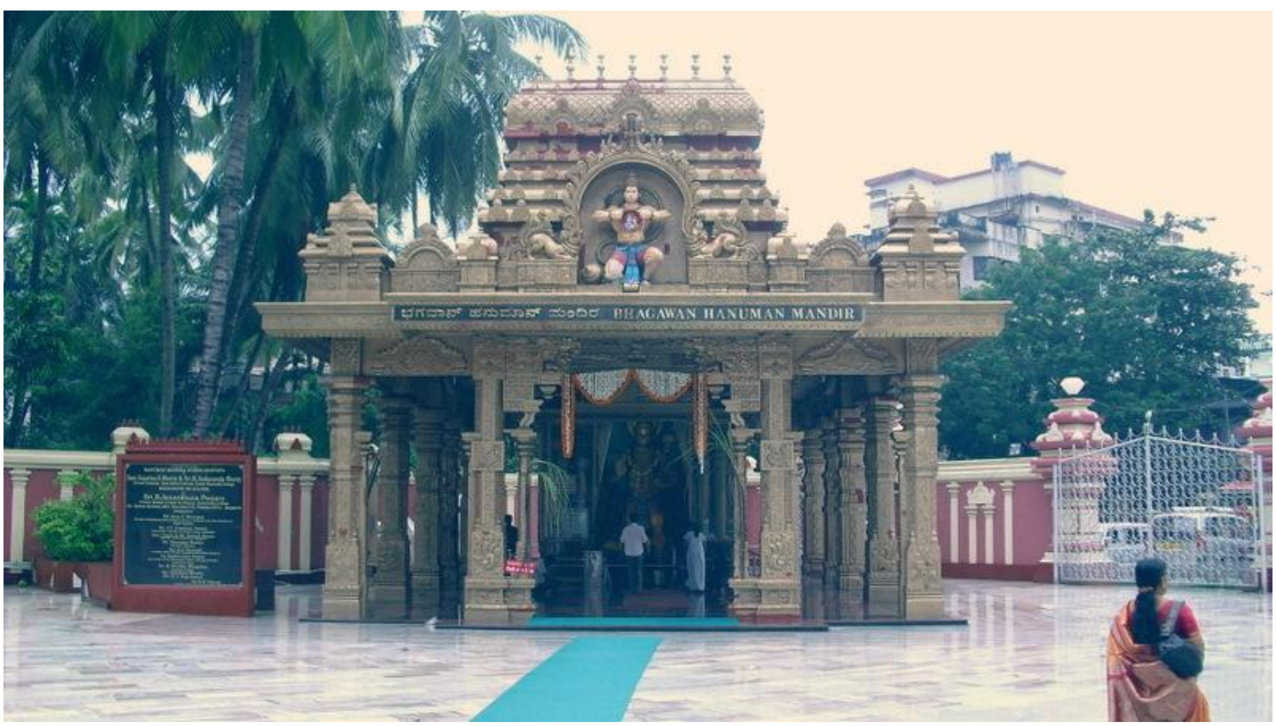
The name "Sharavu" is derived from “Shara" which means arrow.
The *Sthalapurana* mentions that about eight centuries back, a very powerful king, Maharaja Veerabahu of tuluva region, by sheer mistake killed a cow by shooting it with an arrow.
To ward off the sin committed by him, as per the suggestion of a great seer Sri Bharadhwaja. the king installed a Siva linga, and started worshipping it, by building a temple. This sacred place was termed thereafter as "Sharavu" and the newly formed temple tank as Sharatheertha.
Later, the divine image of "Sri Dhashabhuja Mahaganapathy" along with "Siddilakshmi" were installed in the temple.

It is believed that once the Muslim ruler of Srirangapattana Tippu Sultan had a strong desire to plunder this famous temple during his military march over Mangalore. But, on the very previous night, he had a horrible dream in which

an angered elephant was crushing him beneath its feet. He woke up suddenly and inquired about this ghastly dream. He has been explained that the mysterious divine power of Lord Ganapathy of Sharavu Kshetra was cautioning him not to resume any misadventure of plundering this famous temple. Consequently, Tippu Sultan gave up his ill conceived adventure and offered golden ornaments and other gifts to the presiding deity.

Sri Gokarnanatha Kshethra, Mangalore,

The divine Siva Linga was consecrated by Sri Narayana Guru in Sri Gokarnanatha Kshethra to support the Billaya Community who were being traditionally suppressed by the upper caste treating them as untouchables. Sree Narayana Guru advocated that all God's creation had the right to worship the Almighty and preached that people irrespective of the caste, creed or religion must worship one divine force, though known by different names. The temple is famous for Mangalore Dasara







As per the Guru's advice, idols of *Lord Ganapathy, Lord Subramanya, Goddess Annapoorneshwari, Lord Bhairava, the Nava Grihas Lord Shanishwara and Lord Shri Krishna* has been installed at the Kshethra. This has helped devotees worship at all these sannidanams at one place and seek blessings and solace for their varied problems

The temple was renovated in the year 1989 designed and built in the Chola style of architecture from its original kerala style.

Sri Mangaladevi Temple

The place Mangaklapura (now Mangalore) owes its origin to the temple of Mangaladevi



In Tulunadu, when Kumudavarma of Ahepa dynasty was ruling, there came two holy saints of the natha cult named Machendranatha and Gorakanatha from Nepal. They reached Mangalapura, crossing the river Nethravathi. The place where they crossed the river came to be known as 'Gorakdandi'.

They chose a place near the bank of Netravathi which was once the center of activities of sage Kapila, who had his hermitage, and turned as a great center of education. The saints approached the King and they informed the King that his kingdom is a hollowed place and it was sanctified by the activities of holy saints and sages in the past. They requested the King to grant them land so that they could build their hermitage and make it a center of their religious activities under his protection and patronage.

For Kundavarma it was really a surprise to know that his land had such a hoary history. It was from these saints he came to know that once upon a time there existed a temple in his land dedicated to mother Mangaladevi. Kundavarma carried out the advice of the two sages. and excavated the buried temple and built a grand shrine for Goddess Sri Mangaldevi

Sakthinagar Gopalakrishna Temple, Mangalore



It is a magnificent Temple dedicated to Lord Krishna. The 108 steps leading from the basement to the Garbha Gruha symbolizes 108 names of Lord Krishna chanted through Sri Krishna Ashtotthara. The sacred idol of Chaturbhuja Mahavishnu, the original form of Krishnavatara sitting in the Garbha Gruha, is carved out of black granite. Features such as splendid carvings, grand auditoriums, magnificent gopurams, with polished granite sanctum sanctorum, decorative motifs on walls, add beauty to the grand structure.



Kadri Manjunatha Temple

The temple of Manjunatheshwara on the hills of Kadri is a very beautiful and popular temple in Mangalore. It is said to be built during the 10th century. It was converted to a complete stone structure during the 14th century. The idol of Lord Manjunathaswamy of the temple is believed to be the oldest of the South Indian Temples.

It is believed that Parashurama performed a penance at Kadali kshethra, and Lord Shiva reincarnated as Manjunatha along with Goddess Parvathi and stayed at Kadri for the betterment of the world. As per the orders of Manjunatha the sapthakoti manthras become the seven theerthas.

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There are statues of Machendranath, Gorakanath, Shringinath, Lokeshwara, Manjushri and Budha in the temple. During karthika maasa, deepothsava is held here.

It's a practice to hoist the 40 feet Garuda to the 62 feet tall flagpole during the annual fair. The other places to visit around the temple are Udhbhava Linga, Akshaya pond, the 5 feet tall statue of Thrilokeshwara and Deepasthamba.
Sakthinagar Gopalakrishna Temple, Mangalor

Polali Raja Rajeswari Temple

The idol of the Goddess is made of a soil mixture specially prepared for the purpose. The image made of clay is a unique feature and nowhere else can we see such a big idol. The Goddess is more than nine feet tall and wears a dazzling crown made of precious gems. It is believed that King Suratha presented it to the Goddess.

Mahaganapathi, Subramanya, Bhadrakali and Saraswati adorn the sanctum sanctorum. The Gods and Goddesses are exquisitely modeled.
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Lepashta Gandha is a religious event where the idol is given a coating of soil mixture with eight medicinal properties once in 12 years. This is celebrated with the Brahma Kalasa festival. What is strange is that the soil mixture used for coating the idols is not prepared fresh every time. It was prepared hundreds of years ago when the images were originally molded and installed. Some special herbal juice was used in the preparation of the soil mixture, making it strong like granite.

About 100 yards to the south of the temple there is a platform like structure named ‘Simhasana Katte’ (platform of throne). On the fourth day of the festival the deity graces the throne and a formal pooja is performed.

Annapoorneshwari temple at Horanadu

It is a famous one, and is on the itinerary of most people who visit Mangalore or Sringeri. Horanadu is about 2 hours away from Sringeri, and is an extremely beautiful temple. The idol of Annapoorneshwari is life size, and covered with gold from head to toe. This is quite an ancient temple, and is regarded as the kula devathai, or the household deity of many people residing in Chickmanglur district.





Kalasa Temple

Just half an hour away from Horanadu is the temple of Kalasa**.** This is a temple on a hill, on the foothills of which flows the Bhadra River. One has to climb a few steps to reach the temple.

At the entrance of the temple are the statues of two elephants, regarded to be Ganesha and a she-elephant, his wife. It is believed that there was an Asura and responding to the prayers of his devotees Ganesha descended on Earth to kill him. The magical Asura took the form of a tree, and Ganesha assumed the form of an elephant to uproot him. Seeing the struggle, a she elephant in the forest came to help, and along with Ganesha succeeded in uprooting the tree and putting an end to the Asura.
Since he had touched the she-elephant during the fight, Ganesha married her, and decreed that she should take her place by his side at this place. Both the elephant statues look identical, except that the male one is depicted as trampling the Asura beneath his foot.

The idol of kalaseshwara, a lingam, believed to be Shiva who manifested himself in a kalasam, to respond to the prayers of the great rishi Agasthya.





Durga parameshwari temple at Kateel

The temple is about an hour away from Mangalore.
Kateel is a sacred place for Hindus in Dakshina Kannada. This temple is dedicated to Goddess Durga Parameshwari. The temple is on a small island on a river, and the goddess is found killing a demon For the best experience, one must visit it in the rains, when the river is in full flow.





The temple has a history of about 800 years. The meaning of Bappanadu is ' Bappa's Village'. It is believed that, Bappa Beary, a Muslim merchant is responsible for the construction of Goddess Durga Parameshwari temple here. Since then the place is come to be known as `Bappanadu' and the first honorary prasadam of the annual car festival is offered to the successors of Bappa Beary every year.

Sri Durga Parameshwari Temple at Bappanadu is one of the important seats of Shakti worship in Dakshina Kannada district

Bappanadu's Dolu (musical drum) is well known and a large drum can be found in the temple premises. During annual car festival a community allowed to participate in beating of drums which is done with great enthusiasm and devotion.

Sri Ugra Narasimha of S.V. Temple , Mulki

This Temple is a rare confluence of deities. In the beginning there was a small shrine of Lord Vittal built by Soira Vittal Bhat, an astrologer under the patronage of the local Jain King the Savant of Mulki. On Account of some political disturbances people from Karkal brought their deity Lord Venkatraman over here for safe keeping.



Later when they wanted to take back, the Lord appeared in the dream of a devotee and expressed his desire to stay back in Mulki and assured that the people in Karkal would get another Idol from a saintly sanyasi. Thus this temple became Shri Venkatraman Temple and even today this is known in that name.

Shri Vijayeendra Tirth Swamiji who gave deeksha to the first Swamiji of Shri Kashi Math Samsthan, miraculously came in possession of Lord Narsimha depicting very violent passion called 'Ugra' He wanted to keep the Idol for himself for daily worship but in a dream the Lord appeared and ordained, "Take me to Volalanka (Mulki) and install there. I shall remain calm and fulfill the desires of all the devotees who take shelter under me". Accordingly from Kerala, with a few devotees Shri Swamiji, set out for Mulki by foot. After a few days they reached Padupanambur the capital of the Jain Kings, As the Sun set and dusk fell. Shri Swamiji sent his men to the palace to get light for onward journey. But surprisingly the king refused as the Swamiji did not belong to his faith. Shri Swamiji with a smile said, "When the very Lord who gives light to all the three worlds is with us why should we worry. Let's continue the journey." When they had hardly crossed the outskirts of Padupanambur, the roof of the palace suddenly caught fire and the flames touched the sky. The King and his men could not extinguish the fire at all. In the glare of that light Shri Swamiji completed the journey. Lord Narsimha was formally installed in Volalanka. on Datta Jayanti Day of Margashira Poornima, considered to be the most auspicious month according to Bhagwad Gita.

It is believed that when the King tried to rebuild the Palace, the trees felled for timber turned into charcoal. Astrologers declared that the king had incurred the wrath of Lord Narasimha and suggested the King to visit the temple to seek forgiveness. He did it and only thereafter things became favourable.

UDUPI

Udupi is a divine shrine in the coastal region of Western Ghats. Situated about 60 kms from Mangalore, it is a fairly large and upcoming town that was sanctum of Madhvacharya, the great Philosopher.



The famous temple here, has a fascinating idol of Lord Krishna installed by the great saint Sri Madhvacharya that is richly adorned with jewels. Another attraction of this temple is the 'Kanakana Kindi' -a small window through which Krishna is believed to have given darshan to his ardent devotee, Kanakadasa.

There are three temples in Udupi; Chandreshwara, Anantheshwara and Sri Krishna temple. Chandreshwara. Popular belief is that King Rama Bhoja, an ardent follower of Parashurama installed the statue of Anantheshwara. The Chandreshwara temple was built in the spot where Chandra (the moon) performed a penance, to get rid of the curse of Daksha Prajapathi. The place where Chandra meditated is called as Udupa. (Udu = a star and pa = follower) The usual practice in Udupi is to visit Chandreswara, Anantheshwara temples and then visit Sri Krishna temple.
There are many interesting stories behind the installation of statue of Sri Krishna at Udupi.

One of the popular stories goes like this. The main statue of Sri Krishna at Dwaraka got completely covered by gopichandanam A sailor from Dwaraka loaded this heavy lump in his boat as ballast, during one of his

trips along the west coast. The ship was caught in a terrible storm while sailing in the western coast of Malpe. When the meditating Sri Madhvacharya sensed this by his 'aparoksha' or divine jnana he got the ship sail safely to the shore by waving the end of his saffron robe and quietening the storm. The pleased captain of the ship offered Sri Madhvacharya anything in the ship in return. Sri Madhvacharya asked for the sandalwood piece containing the statue of Sri Krishna. Later as the story goes, Sri Madhvacharya took it to the lake, purified it and installed it in the mutt.



In the 16th century, during Sri Vaadiraja 's rule, Kanakadasa, an ardent believer of God, came to Udupi to worship Lord Krishna. He was not allowed inside the temple since he was from a lower caste. Sri Krishna, pleased by the worship of Kanakadasa created a small hole in the back wall of the temple and turned to face the hole so that Kanakadasa could see him. This hole came to be known as KanakanaKindi.

The sight of the beautiful MudduKrishna is available to everybody through the Kanakanakindi.

Anegudde

Anegudde is a beautiful temple dedicated to the Lord Vinayaka, situated at Kumbhashi



The Lord is called Siddhi Vinayaka or Sarva Siddhi Pradaayaka. Since he is believed to fulfill the wishes of his devotees this place is known as “ Mukti Stalas” which means “Place where you can attain Salvation”. The main sanctum sanctorum contains the majestic figure of Vinayaka resplendent in silver Armour, in standing posture. Of the four arms two are "varada hasta" indicating his inclination to grant boons. Two hands point to his feet, as a means to Salvation.. One can also visit the Mahalingeshwara temple nearby.



The Sthala Purana indicates that. Kumbasura, an Asura troubled the sages and disrupt the sacred yagna. At this time Lord Ganesha presents Bheema, the strongest among the Pandavas, with a sword. Bheema to fight Kumbasura and slays him. Thus the yagna was completed successfully.

Hattangadi Udhbava Ganabathi

Hattiangadi, about 8 kms to the the northeast of Kundapur, which is famous for the ancient Siddhi Vinayaka Temple, also houses many other ancient Temples and Jaina Basadis. Gopalakrishna, Lokanatheshwara, Maraladevi, Shankaranarayan, Shivamunishwara, Ekantheshwara and Shaktharabrahma



Mangaladevi Temple, Hattangadi





This temple on a small hillock has the deities of Durga, Lakshmi and Saraswathi

Kollur Temple

Kollur is regarded as one of the Seven Muktislala pilgrimage sites in Karnataka which are (kollur), Udupi, Subrahmanya, Kumbasi, Kodeshwara, Sankaranarayana and Gokarna

Kollur is known for its association with Aadi Sankara. Mookambika is said to have appeared before Aadi Sankara here, and he is said to have installed her image at this shrine. Mookambika is regarded as a manifestation of Shakti, Saraswathi and Mahalakshmi.

The Goddess Mookambika is in the form of Jyotir-Linga incorporating both Shiva and Shakthi. The Panchaloha image (five element mixed metal) of the Goddess on Shree Chakra is stated to have been consecrated by Adi shankaracharya during his visit to this place. There is an exquisite sculpture of Panchamukha Ganesha.



Murudeshwar

It is a picturesque place situated between Honnavara and Bhatkal on National highway. Murudeshwar is bounded by the rolling hills of Western Ghats and Arabian Sea, and the place is a favorite picnic spot The main attraction of Murudeshwar is Shiva temple, this sacred place presents some beautiful carvings and statues, which has a history that dates back to a few centuries. A recent attraction of Murudeshwara is the world's tallest Shiva idol erected beside the temple. The idol of Lord Shiva is 123 feet high and viewable from a very long distance from the Arabian Sea.





And now there is also the tallest gopuram which is awe inspiring.

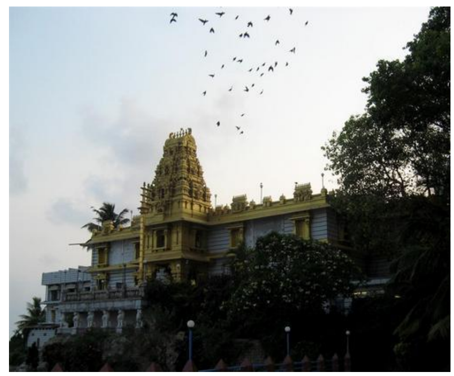
The origin of the name "Murudeshwara" dates to the time of Ramayana. The Hindu Gods attained immortality and invincibility by worshipping a divine lingam called the AtmaLinga. King Ravana wanted to attain immortality by obtaining the AtmaLinga.

Since the AtmaLinga belonged to Lord Shiva, Ravana worshipped Shiva with devotion. Pleased by his prayers Lord Shiva appeared before him. Ravana requests the AtmaLinga as his boon. Lord Shiva agreed to give him the boon with a condition that it should never be placed on the ground till he installs it in the temple, if not it would get embedded at the place where it is placed.

Having obtained his boon, Ravana started back on his journey to Lanka. Sage Narada, fearing that Ravana may become invincible, approached Lord Vishnu to retrieve it. Ravana used to perform his rituals religiously in the evening. Lord Vishnu and Ganesha decided to exploit his devotion. As Ravana was nearing Gokarna, Lord Vishnu blotted the sun with his Sudarshana Chakra

to make it look like evening. A Brahmin boy (Ganesha) approached Ravana, who requested him to hold the Aatmalinga until he performed his rituals. Ravana returned to find the boy gone and the Aatmalinga on the ground. Lord Vishnu removed his Chakra, and it was daylight again. An angry Ravana tried to uproot the Aatmalinga. He threw away everything covering the Linga, including its cloth, to a placed called Mrideshwara in Kanduka-Giri (Kanduka Hill). Mrideshwara has been renamed to Murudeshwara.





This entire legend has been carved on the temple gopuram.
Ravana called the Linga, Mahabala, as he was unable to lift it, and the Mahabaleshwara temple was built in Gokarna. A small hole in the temple permits devotees to have a glimpse of the top of the Aatmalinga.



Murudeshwar also has an amazingly beautiful beach which has been developed as a resort with water sports

Jog Falls

Jog Falls, created by the River Sharavathi, is the highest waterfalls in India and is situated in the Shimoga district, of Karnataka. It can be reached from Marudeeswar. The falls are also known as Gerusoppe Falls or Jogada Falls. situated in a pristine and scenic location. As the river plunges 292 m down, it separates into four distinct waterfalls popularly named Raja, Rocket, Rani and Roarer. During the monsoons, the falls are hidden behind a thin veil of mist, surrounded by lush green vegetation, giving the place a mystical atmosphere.



Sringeri

The ancient temple of Sri Sharada, the presiding deity of Sringeri has a glorious history that begins with the setting up of the Dakshinamnaya Peetham by Sri Shankara Bhagavatpada. Originally it was an unpretentious shrine with the Murti of Sharada made of sandalwood, installed over the Sri Chakra that Sri Adi Shankara carved on a rock. Subsequently Sri Bharati Krishna Tirtha and Sri Vidyaranya had a temple built in the Kerala style, with timber and tiled roof. Sri Bharati Krishna Tirtha substituted the sandalwood idol with the present golden idol.

The highlight of Sringeri at Karnataka is the temple of Saradamba temple. Moved by a scene when he saw a cobra protecting with its hood a frog in labor, Adi Sankacharya decided this place to be a veritable haven of peace on earth and decided to establish Goddess Sarada, the goddess of learning at this very place. That gave birth to the Saradamba temple and the adjacent Sarada Peetham, the seat of learning.



Sri Sacchidananda Shivabhinava Nrisimha Bharati raised the present structure in granite with polished granite walling round the sanctum and Sri Chandrasekhara Bharati consecrated the new temple in May 1916. Sri

Abhinava Vidyatirtha made several improvements in the temple. The Mahamandapam has huge stone pillars exquisitely carved with deities like Durga, Raja Rajeshwari, Dwarapalakas and Devis which are all sculpted according to the Shilpa Sastras practised in Tamilnadu.

Sanctified by the worship of an unbroken succession of Acharyas of the highest purity, loftiest devotion and unsurpassed mantric powers, the Murti of Sri Sharada radiates grace and blessings.

Navaratri festival is celebrated on a grand scale every year for 11 days with Shathachandi Homa Poornahuti performed on the Mahanavami day. On the Chaitra Shukla Poornima day, special Puja is performed in Sri Sharada Shrine.

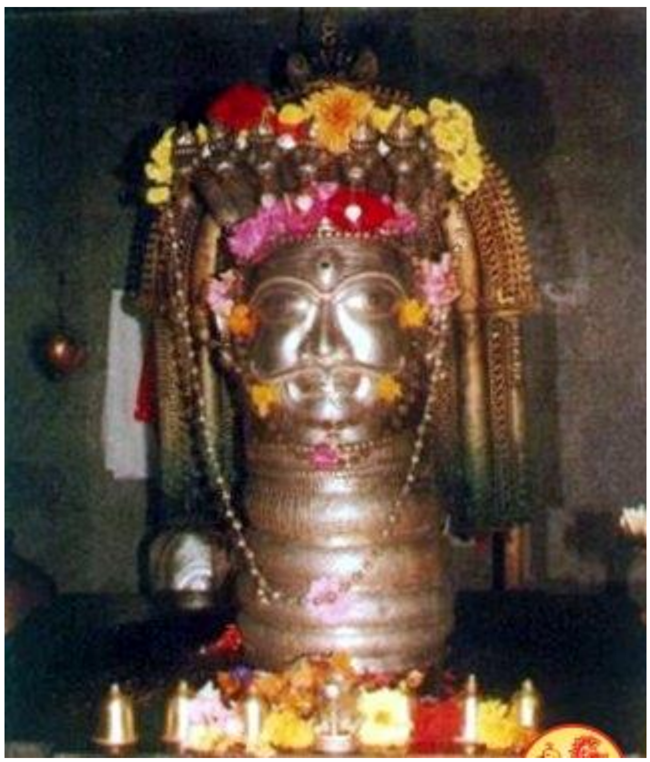




On Vaisaka Krishna Prathipath Mahabhishekam and special pooja is done for Sri Sharadambal. On Karthika Poornima day Deepotsava is conducted in Sri Sharada Shrine. On the Magha Shukla Panchami, Lalitha Panchami is celebrated with special Puja performed to Sri Sharadamba by the Jagadguru. On the Magha Krishna Dwithiya special Puja to Sri Sharadamba is performed by the Jagadguru. On the Magha Trithiya Sri Sharadamba Rathotsava is celebrated

Kigga

Kigga, also called Marukalu is situated on the Nandini, a tributary of the Tunga, is renowned for its Sringeshwara temple, which stands on the site where Rishyasringa was absorbed in the celestial light. The antiquity of the place is attested by inscriptions of the seventh century which refer to the deity here as Kilganeshwara or Kilganadeva or the lord of Kilga. The linga in the sanctum is shaped like a rudraksha bead, with a horn-like projection on top. Its left side is believed to represent Santa. There is a common belief that if the linga is properly worshipped, famine will be averted in the land to a distance of twelve yojanas all round. This reminds us of the story in Ramayana that Sage Rishyasringa's advent removed the acute drought in Romapada's capital.



Horanadu Annapurneshwari Temple

It is the most famous temple of Goddess Annapurna in South India. Shri Adishakthyathmaka Annapoorneswari Ammavari temple, also known as Sri

Kshetra Horanadu, is situated on the banks of River Bhadra in Chikmagalur district of Karnataka. The deity is considered as the Hindu Goddess of food and nutrition. The presiding deity of the temple was installed by the great Sage Agasthya Maharshi.



The main deity of Annapoorna is made of gold and she looks so beautiful. A sense of fulfilment is felt when a person visits this temple and it is said that a person who seeks the goddess' blessings would never have any scarcity for food in life. It is believed that lord Shiva once had a curse and that this curse was reversed when the lord visited Goddess Annapoorna and sought her blessings.

A 61 feet Hanuman Statue was consecrated at Shri Annapoorneswari Temple and Lord Hanuman is shown as carrying the Mountain with the Sanjeevani parvatham. The mammoth idol is located near the main gate of the temple.



Sadashiva Rudra Temple, located in Suriya Village,

Mainly dedicated to Lord Shiva, the temple has got a unique tradition of offering clay sculptures to God. Generally people offer money or gold to God when their wishes are fulfilled as a symbol of gratitude, but in this temple people make clay offerings to the God. The Suriya temple is probably is the only one of its kind because of its unique tradition of clay offerings.



Devotees pray god for their wishes and desires. Once it is fulfilled the devotees along with their clay offerings have to go to the temple preferably on Mondays along with a coconut and a kg of rice. The offerings are available in temple premises which are clay sculptures of one's desire.For example chair and table symbolizes job, marriage means small sculptures of bride and groom, human body parts like ear, eyes, heart etc. One can also see children, cradles, limbs, houses, automobiles, coconuts, cattle, eggs, computer, watch, aeroplane etc.., this list is probably is endless (as desires of people are endless).

There is a small tank near by the temple. All the clay offerings are made in a separate place called Mannina Harake Bana (Clay Offerings Place) which is close to temple. One can see a huge collection of clay sculptures there.

It is believed that temple is around 700 years old.But no one in the temple knows the importance behind these clay offerings.



Dharmasthala Sri Manjunatha Swami

Dharmastala literally means a place of Dharma, a path to religion, ritual, duty, righteousness, and alms. It is the embodiment of justice, truthfulness, faith, solace, fulfillment and peace.

Let us all live together, Eat together, and grow together Without any feelings of Animosity. This is the essence of all our religious traditions, and this philosophy in action is the glory of Dharmasthala.



Dharmastala was formerly called Kuduma or Koduma. . Long ago about 800 years before Jain Chieftain Birmanna Pergade and his wife Ammu Ballathi lived a pious life in a village called Nelliadi Beedu. They belong to the Pergade family, who were very simple, generous and affectionate people. According to

the legend, the angels of God visited them in their dream and informed them to continue their worship and their practice of hospitality, the Dharma Daivas - Kalarahu, Kalarkayi, Kumaraswamy and Kanyakumari requested him to build separate shires for each of them.

The Chieftain built the shrines and priests requested him to install a Shivalinga beside the native Daivas. Annappa Swamy procured the linga of Lord Manjunatheshwara from Kadri, near Mangalore. Nrusimha Saligrama is placed by his side. Subsequently, the Manjunatha temple was built around the Linga

Here, the Jain Theerthankara is worshipped on the same consecrated grounds as the native Daivas and Lord Manjunatha (Lord Shiva).



The average flow of pilgrims is about 10,000 people every day. Each pilgrim who visit shri Kshetra Dharmasthala is an honored guest irrespective of caste, creed, culture or status. Advanced mechanized and clean kitchen provides free food for all pilgrims at the Annapoorna Choultry, the beautiful dining hall.

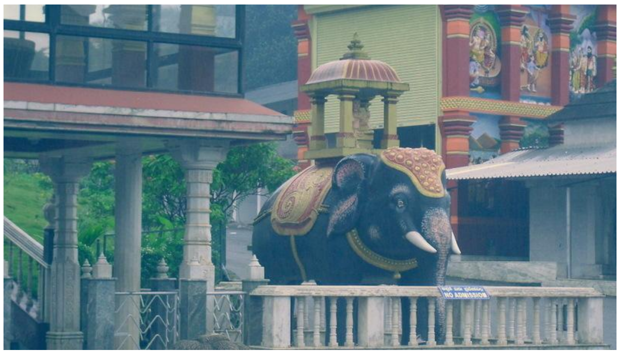
Free boarding and lodging with modern amenities are also to all the visiting devotees provided with sincerely

At Dharmasthala there is a museum where the exquicitively carved old temple cars are exhibited. Some of them are:
Hiremagalur- temple car, Gangadeswara Temple, Sriranga Patna,- temple car, Malekot sri thirupathi venkataramanaswami –Arasekare – temple car, Sri Malleswaraswami temple , Bellary - temple car.





Sri Kothandaramaswami Temple,





Close to Dharmasthala is the Kothandaramaswami temple. It is a huge structure built recently on a small hillock. It has sannadhis for various deities and the ceiling has been decoratively finished with modern facilities for the pilgrims to visit.

The main sannadhi can be reached through steps or by a motorable road.



Sowthadka Mahaganapathi Temple,

Close to Dharmasthala is this temple for which there is no temple structure is nestled in tranquil natural surroundings is open round the clock for offering prayers, with simple worshipping opportunity to the public. Devotees themselves have the opportunity to perform pooja to Lord Ganapathi. With lush greenery around and Lord Ganapathi in middle of it, this place is ideal for meditation.There is also a park near the temple, where there is a statue of Lord Shiva.

Long ago, a temple was in control of a Royal family. During one of the battles, the temple was destroyed. At that time, cowherds in and around this area took away the Mahaganapathi idol and started worshipping wherever they went and finally installing the idol here at Sowthadka.



They were growing cucumber and during their worship started offering the same to Lord Mahaganapathi of this temple. In Kannada, "sowthe" means cucumber and "adka" means meadow hence the name "Sowthadka".

Kukke Subramanya

Kukke Subramanya is located amidst hills of Subramanya in western ghats. Lord Subramanya is the presiding deity worshiped in the form of a Cobra

According to Hindu Mythology Lord Kumaraswamy came to this place – Kumara Parvatha - along with his brothers Lord Ganesha, Veerabahu and other aides, after killing the demon rulers Taraka, Shoorapadmasura and others in a war. The Lord washed his Shakti Ayudha in this river and from then on the river is famous known as Kumaradhara

Lord Subramanya was received by Lord Indra along with other Gods; Pleased by the success of the war Indra prayed the Lord to be kind enough to marry his daughter Devasena. This was agreed upon courteously and the marriage took place on the banks of Kumaradhara on 'Margashira Shudda Shashti'. Lord Kumaraswamy also gave darshan to Vasuki the head of nagas, who was making a penance here.





Vasuki prayed to the Lord to stay along with him permanently at this place and the Lord granted him this boon. From that time it is believed that the Lord has made his spiritual presence in this shrine along with his wife Devasena and Vasuki. Every year a famous car festival is being held here on 'Margashira Shuddha Shashti' with special poojas to the Lord.



Pilgrims going to the Temple have to cross the Kumaradhara River, taking a holy bath in it before they go on to the temple to have darshan. The devotees enter the courtyard from behind and walk around to go before the idol. There is Garuda pillar covered with silver between the sanctuary and the portico entrance. It is believed that the pillar was charmed and planted there to shield the devotees from the poison flames streaming from the breath of Vasuki who resides inside.

Sarpa Samskara/Sarpa Dosha is one of the poojas performed at Kukke Subramanya Temple by devotees to get rid of the sarpa dosha. Due to the wide belief in the snake god in the coastal regions of Karnataka and Kerala, this pooja is performed by people from all faiths



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To the north of the sanctuary there is a cluster of lingas known as ‘Kukkelingas’. Some believe that the lingas got that name simply because people used to worship them together kept in a basket, and the place owes its name "Kukke Pattana" to the Kukke linga.



